

M1545
Tuesday, March 4, 1969
Boston
Group II-III
Boston Series, tape 2 of 5

Mr. Nyland: All right, Ed?

Ed: No, I didn't make a test yet. I think I ought to test it just to find out.

Mr. Nyland: Yea, imagine.

Ed: To make sure. Yes, all right.

Mr. Nyland: Is it? So now we can go ahead. Second meeting in this series. There will be a third one two weeks from today. Last time when we met I suggested that you should try to make a commitment to yourself to attend to all three or four, as I said at that time. It turns out to be totally only three because the fourth gets us—or would get us—into April, and I would like to leave as early as it is possible in connection with this—the weather—for the West Coast with a few of us from here. So, it will be two weeks from today—our third.

It means that we will try to make out of these three—talks or discussions or questions, whatever it may be—a little bit of a coherent unit. And as you probably remember, the first we talked a little bit in a general way about the good reasons for being interested in Work of this kind, and to give it a certain perspective for a background of what a Man could expect from life and to what extent he has an obligation to look at the possibility of further growing and evolving; and when one talks about evolution for a Man you talk really about a very serious question, because it means in reality that one is not satisfied with what one is and that, of course, such a person has to have hope of reaching something that is better. Because if it isn't better, then there is no use trying to reach it ... and then one is thrown back again on the condition in which one is, and if it is still dissatisfying something else has to be done.

So the question then comes up for oneself, what is it that I really want to do—get out of

this and Work all I can in order to evolve or to build something that at the present time of course doesn't exist—and what can I really expect. And dependent on what is this expectation and the color of it and whatever the qualities would be if I could grow in that direction, what would I really reach and to what extent would it be more satisfactory than that what I have at the present time.

And so, you might say Work stares one in the face—will I or will I not do it—and it depends then on how much is this wish of wanting to do something to get out of the state in which one is at the present time. So it presupposes that I know really quite well what I am, and that I must make no mistake—that if I think at the present time I think I am what I am now, that perhaps ten years from now I might find something that is different and then when I could experience that, if I would believe that if I can only afford waiting for another ten years that things will be better for me.

This is really what we mean by the question of: Is there now an absolute truth possible for a Man as he is at the present time; so that he is sure that ten or fifteen or twenty or five ... fifty years from now that same fact will be the same, and the value I place on it, which is really the value of my life at the present time, must be the same. I have to become convinced that this kind of unconscious state in which I am, always will prevail. So that requires a certain thought; not only what is unconsciousness, but why is it that unconsciousness will not change. And that means really that in relation to the conditions of Earth I should not have any expectation that the Earth as a whole, or that what is humanity—or that what is progress of humanity, or that what is the civilization and culture—will not give me what I really wish.

So, for the sake of Work on oneself and making a decision that one wants to escape—that is, that the evolutionary process should lead me into, I would almost call it, 'greener pastures'—I would first of all know that that what I am automatically and naturally will not change; and that when I grow up and even if I become mature and I know, of course, much more of the world as a whole and I hope that I will acquire wisdom in order to be able to cope with conditions as they will be presented to me—or as I will find them, or perhaps as I will make them—that then that what I really wish to work for will not be satisfied. And this is a very difficult question; because it means that I want to look into the future ... whatever there is as a potentiality for myself, and as long as I believe that potentiality might be something that is, even if actualized, of a different kind from what I am at the present time, I surely will not Work but I would take my time and

hope for the best.

You see, that question becomes a little clearer when one lives a little longer. And it is really not something that could ... one could expect from people who are young; because they don't have that kind of maturity as yet and there is a certain line of growth in a Man's life when you see how he starts and how he goes up to a certain point ... and that there then are certain indications that the point apparently does not continue in the same kind of a curve upwards. So when I look at my life as it is and as it has developed and I see that in the first place that what took place was a growth of a physical body up to a certain point and then it doesn't grow any further, it has to give me a certain pause to think, "Why don't I continue to grow physically." But then one says, "Of course, physical body is not the only thing." I have a feeling and of course I have a mind, and if I now can only find certain ways by which my feeling will continue to grow that perhaps I can escape the particular problem that my physical body, although it only goes up to a certain point, if my feeling could grow out sufficiently far maybe there is a point at which I don't need my body anymore.

And *that* is a question that one starts to think about. Because I know that there will be a point that I have to lose my body, and it is strange to say that I am born, why should I die. Because what is the reason that when one is on Earth and there is a formation of something that I call my body and which has without any question a certain form of life in it, that that will not continue to exist. Or if it happens to be that my body must die, why shouldn't I be given an opportunity to have some other kind of a form in which life can continue. But apparently I was given life also without me doing anything about it on Earth, so why should God or some kind of a heavenly power not furnish me, at that time when this body dies, with something else like a ship ... that I go from one ship to another if I'm on a journey to eternity.

And you see, this business—of trying to think that that might happen—I really don't know enough about it. Because I do not know how to create such a new body. Then I start to think about what I am and how my physical body was created, and I try to find out my father and mother and the responsibility *they* have; and then when I was born as a result of them, what is it now in me that actually could produce an emotional body. Because it could not be the physical one—I know that. But the physical body—that is, loving someone and having children—doesn't help me. It produces children of a new generation and I can say life continues in them, but it is not me any longer—it is my son or my daughter. And when I consider my own life and that in

relation to my own father and mother as if something happens because of which I was born, now I wish to continue with the life that was given and the only way I can do it: Certainly not physically because I cannot create something out of myself; so that what my body now obtains and what it is and what it represents when this body has to die, can I make during my lifetime something that is similar to this body so that it could continue to live on Earth in the form of another kind of a body, but still my life.

And you see, these questions don't get you very far. Because I know of the impossibility of the creation of something, like in the Bible out of the rib of Adam that Eve was born. I do not know how to do this, and all I know is the creation of a new generation in the form of children, since I'm male or female and because of that there is a possibility of such children to exist. So in that direction there is no solution: Because there I lose myself, and my death is not affected in any way whatsoever by the children I have—they don't prevent me from dying. So if I consider myself in the possibility of an evolution I have to look at something else than the physical body; because that apparently seems to stop, and then at the point of stopping all it can do is to procreate but not create any more, and for my creation of some form or other, which is perhaps not physical, I would like to imagine something to start to exist as a result of my thoughts or my feelings because those are the two things that, apparently, are still more or less alive, and I hope that they are not subject to death.

And for that I have very little idea ... a very little facts to base anything on. Because if I take with something that I call my 'emotion' or my 'feeling' and I say "Yes, I have a feeling" and I know that if that only could grow, how can I, out of a feeling, for myself create something that can continue? How can I, in relation to someone else who also has a feeling, create something that could become an emotional child. And even the problem intellectually to create between two people an intellectual child so that that child could continue with the life of me—or with part of my life joining that what I would simply call the 'female' element either emotionally or intellectually—is there even in my ordinary life the possibility of a conception between such people; and if that is impossible, can I create within myself something that becomes conceived and then is tinted emotionally or intellectually.

And you see, we face tremendously difficult problems. Because I don't want to die, really; because, there is no sense in it and there is absolutely no explanation by saying that I happen to be born and therefore I must die because I live on Earth. Because it's really unfair that I have

life in me now; and whatever may have been the cause of that kind of a creation, I come to a point where I say there is a responsibility for my life or not; and if I don't want to take it then why continue to live, and if I wish to take it ... then I take something for which I was not responsible but I take it now, it becomes then a possession of me and then I have the responsibility of maintaining it. And then of course when during this period of maintenance I keep on improving or trying to learn about it, or you might say even to 'study' what is my life and I consider that what is my body and the manifestations as forms in which this life is expressed; and I say I must study and intellectually collect facts about myself and about the rest of the world and I hope even that in a scientific direction I may produce certain things, or that my feeling—partly becoming emotional, partly staying as a feeling—also wishes to create certain things so that I can pour life into it, is this really sufficiently satisfactory for me?

Imagine I am a scientific Man and I find certain things by means of invention which is ... are good for humanity; and I say by 'good' that actually it is helpful, not necessarily commercially but that it actually can help them to see more of themselves—or, perhaps to put them more asleep—but let's say there is something that I have created, does that fact of creation help me to live longer, or can I pour in that creation my life? And again I get stuck ... because, what is true of science is true of art. Can I create, in any form of art, anything I call a 'result' of my artistic ability; and I pour into that also my life and there it is as a painting or sculpture or music and then is it alive ... it is revived to some extent when a person looks at it and might even get stimulus from it, but I look at the paintings that are hung in galleries and I look at the different monuments that have been made, I have sculpture and one says "Yes, that was the result of such-and-such" and that kind of an architect produced this kind of a building and it's lovely to look at, but it has no life of its own than only the memory which is in that building; and it becomes then so-called 'classically' a living edifice but it's only in the memory of some people, by itself it is not alive anymore. And still, my life went into it and still that what then results is dead when it has been produced; so it is not the form, it's a continuation of life ... it's a form of the continuation of certain products produced by me during my life which can then live classically forever and be of benefit of Mankind as a whole and even may have my name attached to it, but it is not my life as I feel it at the present time as I walk on Earth.

And this is really a very difficult problem: How can one wish to continue oneself. Because that, I think, is inherent in the wish to maintain this life, and the logical conclusion of course

must be that after I die what happens to that what I have so carefully considered and have wished to protect all my life, and how much am I against dying; and if that dying then must take place with my physical body, what is there that could actually continue as my life and for a long time remain, as it were, 'my own.' Because I've spent energy on it, thought and feeling. I have maintained it. I have fed it. I have made it 'grow,' even I say. And there, of course, I make the mistake. Because I *don't* make it grow, all I made it grow is into a form of myself; and I have assumed that my life was growing when I created certain things, even if they were original or even when I maintained my physical body ... and I have considered this growth of my body or the growth of an artistic product, or the growth of a concept in science or in philosophy as some kind of a doctrine, I have considered that a growth whereas it was only a change of a form.

And this brings me back to the original problem: Of what is life in me, and can I conceive of life as life as it is without me, and do I understand when I say that life is 'eternal' and that life is 'unbound' ... only it happens to be bound every once in a while in certain forms. And then the only thing that will help me is religion; that is, an acknowledgement of certain forces which are not of me now on Earth and which are different from Earth and which are superior to Earth and which perhaps because of that Omnipresence are also below Earth, or the whole concept of Infinity as against finite forms. And philosophically I want to think about that; because it gives me perhaps a solution to my life when I say I am 'alive' and then this, what is now my body, is part of that totality. I think this is the only way one can start to look at one's life as it is on Earth; and if one actually could understand that life, I say, is 'eternal,' that that what is life in me makes me eternal as long as I consider life and it makes me finite as long as I consider the form.

Then the question of evolution—what for and in what direction, evolved to what. And that brings up, now, with this whole question—of how I am on Earth and living in this, I call it my 'body' for the purpose of the continuation of life in this body and perhaps for the purpose of setting it free when the body dies—and on that I skate on very thin grounds. Because, I really have no particular knowledge about that. Because, I do not really know if life will continue after I die. I can say it 'must' because it is worth more than the Earth; and to some extent of course I am right because I know that there are things that are worth more than my body and I go in the direction of a feeling or an emotional quality or even certain thought forms that I naturally cherish because they may be even original with me; that I say, "But that is not bound by the material forms of my body," and to my possibilities that are for me I can, in my imagination,

soar quite a bit above and almost have wings in imagining myself to be different and also ... and then I say to be 'free' from this.

And that becomes then the crucial point of my life: Is it really that I wish freedom. Because if I once can agree that that is the search and if I would have freedom that then part of the search is ended, then I would find a solution also for the reason of existence; and understanding why it is bound at the present time and for what reason, I wish now this life to be what it ought to be free from myself. You can say that to some extent it remains a kind of a sacrifice; because if I want life to be free from me then I don't own it anymore, and that is of course the difficulty. I say I wish to 'evolve'—into what. And I still want to hold on to that what is my life now—as I know it in my life at the present and as I know it only because I happen to have this body and this kind of a feeling and thought—so if I say I want 'freedom,' I really am not truthful enough.

Because I know that I really don't want that kind of freedom. I want a chance to continue with my life as long as I can keep hold of life; until finally life as I know it is entitled to the freedom that belongs to it, and then who is to judge about that. There are two possibilities. If I assume religiously that there is a higher power, I can say I can 'leave it to God,' and that I do when I become religious, sufficiently religious to let everything go by and pray to God that He will take care of me. It doesn't matter if that takes the form of certain denominations and congregations and churches and certain organized religions or doctrines or dogmas; it's always a different kind of a form, the idea is that God will take care and that even when I say being a human being in this form, He will have to take care of me. But I need something else in order to call attention to my existence; since I am in this form and knowing that God does not really know form because that's the definition of God, that then there has to be something like a bridge between the two which tells God of my existence and tells me of the existence of God. Then of course one has the concept of a mediator, and that what is needed in order to alleviate or to be able to prove to persons that their form is not important enough and to tell them in some way or other that that what is life has to be set free from the form; and then one introduces immediately a concept of sin—that the form keeps life on Earth, and in doing that is sinful. But whichever way this kind of a religion is explained, the emphasis is constantly then on that what is an Omnipresent and His Endlessness Being, and that a Man in relation to that wishes to evolve to that kind of a level and perhaps ultimately be united or fused in some way or other with that kind

of a God.

This is of course one way of looking at it, and it is quite satisfactory. From our standpoint, it is satisfactory only when one wishes to submit and when one wishes to fall asleep. Because in the terminology of Gurdjieff, it is not the idea that a Man should submit already to certain things which are of a higher quality without having paid for whatever may be the reasons he happens to be on Earth, and that fundamentally first it has to be understood that he is on Earth for a very definite reason. It is not just happenstance that he happens to be born; he is here otherwise I would not take responsibility for an accident, so when I become responsible I already must know that there is a definite reason for me to exist, even if I do not know exactly in terms that I could formulate what such a reason is.

So a responsible person implies that he knows there is something going on, and that when he talks about evolution that he has to evolve from that what he is into something that he could become. And he can always say with the 'aid of God' and he also can know how difficult it is, that when he is in this kind of a form that he cannot get loose from it unless he may have some help; or that when he wishes to be free he would go to a different level of Being where that kind of energy may be available, and if that could be given to a Man on Earth that then his difficulty of loosening himself from the bondage of Earth might be alleviated, or at least enlightened.

But you see, these questions place the emphasis not on prayer towards His Endlessness and letting Him do it, it places the emphasis on a Man as becoming responsible, also, for his Work to wish to evolve himself; and whatever the reasons may be and what he thinks he will reach, his life then becomes tinted with a very definite wish of getting rid of the bondage of Earth, setting free what he can and hoping, during such a period of this kind of Work, to build something like a ship which will take over that what is life when his body dies in order to continue on his journey towards Infinity.

But that of course as a Man, if a Man wishes to understand himself, becomes much more satisfactory for his character. Because a Man when he is not lazy understands work. He understands the expenditures of energy. He understands that energies can be converted. He can understand the wish to create. He can know that that what is at the present time available, could be put in a different kind of a configuration to make something that would be worth more. Because that, you almost one might say, is a 'commercial' aspect of Man; because when he wants to live economically or in this world of sociologically ... or of society, that then he has to

be clever enough to make out of raw materials certain things that can be bought so that he can live with the money that he can receive, and constantly produce certain things that are more desirable for someone else who then will give him money; because he has made it and that his reason for making it is simply to produce something that is more of value to someone else when he wishes to sell it, or then for himself when he wishes to 'create,' as it were, something that could continue to live with his name.

So this particular concept is not foreign at all. One lives constantly in this life for the purpose of reaching something higher. And then again, this problem of growing up physically and reaching six foot and that's the end, and then developing a feeling and coming to a point in which I do not wish to give up my selfishness because I love myself. And then I come to the point, even, by experience that I will have to give up this selfishness and that I cannot continue to live selfishly; and that I will admit that there are other people and other forms of life, that I still am faced with the problem: How can I actually love my enemy. How can I even love the rest of Mankind, how can I love them as brothers and sisters. And when such things are mentioned perhaps as an aim and perhaps as a requirement of a religion, I must ask myself if I have any kind of a Conscience, how is it in God's name possible that such a statement is made in the Bible.

And as far as my intellect is concerned, how far do I get with my intellect. Because I start out, being young, interested in everything around me and you might say the five sense organs are working 'overtime' for quite some time during one's youth and during one's beginning of maturity. But then when one has reached physical ... a physical end—that is, when one doesn't grow any more—and one exposes that what is feeling to the rest of the world and what is one's intellect has to stand up in competition with others; and then when one takes on more and more responsibilities partly required because of certain physical necessities, that one binds oneself perhaps a little bit more and that then during that process—every once in a while growing and coming to a certain age in development in which one knows certain distinctions and in which there is a possibility of choosing one road or another and not knowing anything about the future ... hoping for the best and that one adds experience on experience—that there is gradually a certain point in which there is a fulfillment of oneself and that totally one can really not move anymore, because it seems as if one has reached the law of least return and one must return to a repetition of that what already has happened before.

For evolution it is necessary to keep on studying oneself; so that even in ordinary life if I can call it 'unconscious' and 'earthly' and I can even think about the possibility of freedom, that even if ordinary life can give me everything that I'm entitled to, I must honestly come to the conclusion there is an end not only to my physical existence but also to my feeling life and to my intellect. This I would say is a requirement for anyone interested in evolution; because evolution apparently should be in the direction of ... not continue to evolve that what already exists when that what exists will keep on churning around in my head without an outlet; and that for me, even in the beginning when I try to become let's say 'original,' that I have a very definite wish to create certain things and I produce my first book, that very soon after that I will keep on repeating the same thing and that it is very seldom that I can continue with that kind of a life entering into my writing for any length of time.

And this is such a terrible thing to see when one is honest with oneself. Because one doesn't always have to study what happens to people who get older. Already quite early there are indications that things are not always going to be in the same way as they were before. When I look at enthusiasm, the different wishes for adventure, the different efforts I want to make to overcome my laziness and how gradually certain things are introduced in me which will make it a little easier and for which I am happy, how many times I will consider other people doing things for me and I profit by them and their efforts. How often I want to remain dishonest, and how often sometimes that I enjoy the suffering of someone else because it's not me; and let them have the suffering, too bad for them, and many times explaining that it is their fault because I happen to have fifty thousand dollars in the bank and I think it was my doing that did it.

All these kinds of forms of self-love and a bit of hypocrisy, is actually lying to oneself and not knowing and assuming ... and not having any knowledge and the continuation of facts which are not digested and education to which of course I become subject ... and when I have to live and when I have to compete in the rest of the world, and the constant desire on the part of the people around me to be satisfied with surface things and not really wish to find out why. In the beginning I want to, after the little questioning period of a child is over and it has not been fed sufficiently by father and mother and they don't find it in teachers in school... Because they are just about as much up against it as a person who just comes out of school. That is, a person wishing to continue to grow does not know any particular road where he can go in order to grow further. The question and the problem of evolution is never taught. All that we do is the

production of certain things and hang them up in a museum. All we do many times is to produce a book and let it be published in paperback.

Of course one can quarrel about these kinds of statements and one can say, “But so-and-so and so-and-so, look, they made a name.” They made a lot of money, they were respected, they were *really* politicians, they were *really* diplomats, they were *really* government men honoring whatever it was—the nationality that they represented. And, it’s quite all right—on Earth we will continue to talk about that and each person will have his special desire to extol and to love and admire whoever he wishes—when a person finally comes to a point in which there is no particular return anymore and when he sees that he has reached the optimum of his life, at what age it is it can never be told. Because for a long time he may already have reached it but he won’t believe it, and when a Man has three possibilities of growth there is already, very early, setting in death to one of those centers. And there are many living creatures who walk around on Earth who are dead, only their body happens to remain in existence. And one need not be a cynic to believe it or to experience it, because you can experience it yourself if you only will try, if you only will find out; and even if you are twenty, compare yourself with when you were ten, when you are thirty compare yourself when you were twenty. When you get to be forty you already start to question a little bit; and whatever the age is it doesn’t matter very much, sooner or later there is no question that that is the condition of Earth.

And for that you don’t have to take the blame either, and for that you will not be called to account. You see, Gurdjieffian doctrine is really quite easy on Man. It takes away completely the responsibility for his life in an unconscious state; and he simply says that a Man has to be unconscious on Earth, and that many will continue to live that kind of life and simply will die in time and then when there is nothing else that has happened to them and no particular thought of wishing to evolve or wanting to Work on themselves, they are not held accountable. Because they will continue to live as foreordained by Mother Nature and they will convert sufficient amount of energy for the maintenance of certain things in the rest of our solar system—particularly the Moon—but whatever it is that is their function, they happen to be on Earth, they live their life and that’s all there is to it. And apparently it was necessary from an overall standpoint that Mankind existed on this particular planet in order to convert energies for the use of an involutionary process, and that the body of a Man as humanity as a whole was simply used as a little factory for the conversion of such energy. So that you can really say ... and Gurdjieff

compares that with a herd of sheep and that we live ... and that what is the shepherd is some kind of a being—you can call him an Archangel if you like, or perhaps an All-Quarter Maintainer of that particular quarter of the universe in which the Earth happens to be—that humanity is simply that kind of a ... has that kind of a function. And like it or not, many things really look like it; because there are absolutely no eyes to see what are the accidental happenings to Man, and one cannot really explain the number of deaths that take place, and one cannot really explain the reasons for war because, why should a person in his good sense want to kill someone.

But you see, these kind of things belong naturally to that what is an unconscious state, and when a Man starts to open his eyes a little bit about such a possibility and he rebels; because when there is really life in him he will not wish to be bound, then he must rebel to anything that causes him to be bound and remains bound for him, and he wants to do something about it. It is for those people that Gurdjieff has lived. It is for those who start to understand that whatever religion may have been proclaimed, that the ultimate aim was, in the sense of mysticism, to become free and be united with God. Or that a Man lives on Earth for a twofold purpose: First to maintain himself on Earth and to be used in an unconscious state for the conversion of energy; and that besides that something else could exist in a Man which could fulfill a different kind of a purpose and which ultimately would set that part of his life free. So that life when it is divided into two possibilities: That in the first place the unconscious state should be satisfied, and how much of life force should go in there depends a great deal on what kind of machinery a Man is made of; but whatever it is, a certain part can go there because there is other life which, for a Man who wishes to evolve, is worth more than that what he gives to Mother Nature, and that the accent is not on God but then gets to be on Man wishing to evolve with the help of God because *he* wishes to go in that direction, he doesn't want to stay on Earth and be buried.

These kind of problems become then very important when one considers evolution—to where, and with what—and what is it that Man now on Earth must do for himself if he wants to belong to that what is not of this Earth; and whatever kind of sayings there are about Heaven on Earth or Heaven within, or God sending messengers from Above to tell ... to tell people what to do, or to remind them of their birthright, or to make them Conscious in some way or other accidentally, or to show them the road, or to give them an opening and open the door to the secret doctrines of one's life.

side 2 To whatever extent such experiences are given to Man for the sake of himself or for the

sake of the maintenance even of the Earth, I don't think we'll ever know that. But, I don't think it is important. Because I don't care what happens to Mother Nature, I do care about what happens to me when I wish it and when I wish to become a Man. And so the quintessence of all this kind of a search is: What am I and what am I doing on Earth and to what extent it's worth now for me a possibility of getting away from it, and to what extent can I use this Earth for that kind of a purpose; and then having fulfilled a certain task which of course was placed on me simply by the fact that I happen to be on Earth, that I pay that kind of debt and then say "Farewell" because I have other fish to fry. And that is really the reason for evolving.

How fast. I have settled the direction because I know I want to get away from something, how fast I don't know; because I don't know my bondage and I don't know how much truth there is in me; because I have all kinds of highfalutin ideas about myself and my thoughts and my feelings of course have given me knowledge of myself as I am, and the unfortunate part is that that what I call my 'knowledge' is not really pure because it got spoiled in the process of education. You can say it's 'unfortunate' for having lived on Earth, but it is a pragmatic question: Am I ... when I question that—am I actually capable of thinking—and then what is it what I call 'thinking,' thinking in its purest form intellectually described is a recognition of certain facts which, outside of me reaching myself through my sense organs, are recorded for whatever they are so that that what is an intellectual recording should function in its pure sense as a recording only, without interpretation. Now, the brain doesn't take care of that; because immediately when I have seen certain things and they have reached me and they become to some extent knowledge of facts, there is another process that goes on in my brain partly weighing them, partly classifying them, partly associating them, and partly putting them in my memory, and when I start to think and having available all such facts, I now want to use them for an anticipation of the future. And it is this exactly that we call 'unconscious' states, because in all of that there is absolutely no certainty that the facts that I now receive intellectually will be the same even tomorrow.

This, of course, depends on how well I know myself and how honest I wish to be; and also it is a strange kind of a thing that that what is an unconscious state of Man as he happens to live on Earth, is that his so-called three 'centers' do not function independently of each other and that there is, constantly, a desire of this kind of unity in the eyes of education and that one says when a Man can be complete and does a task with 'all' that is in him he is *really* a Man because he has

strength, and it's just the opposite: Because that what is combined in a Man is at the present time for the sake of a little harmony so as to be able to eliminate as much suffering as he can.

A Man is taught to get out of the way of certain things that he doesn't like. A Man is taught from early life: Eat only that what pleases you. A Man is taught, unfortunately through this civilization, to find things constantly that are a little easier. A Man is taught to use the fruits of this civilization so that he doesn't have to do as much as his father and mother had to do. The constant striving to give the children a little bit better education than the father and mother had, is not right for the child. The constant desire of civilization to get away from Earth and to treat Earth any way *we* wish without consideration of what Earth might like, getting away from the soil and not being honest anymore in that what we planned, and to produce certain things wholesale for the sake of money and the satisfaction of ordinary desires of having as many cars as you can afford to have licenses for an insurance; the whole question is topsy-turvy for Man because he has lost his balance, and all he sees is the satisfaction at least for eighty or ninety per cent of that what belongs to his body and his material welfare, and everything else practically has been neglected except here and there the possibility of reading about someone who led a life a little different—and then being jealous that we are not like Goethe, or that we cannot live the life of Riley.

All such things have no meaning for us, than only a certain enjoyment; and when one says “How can one live in accordance with Thomas à Kempis in Imitatio Christi” no one can, and his book happened to be just an indication of a wish without reality. The Ten Commandments, the living in accordance with certain rules including the Golden Rule, the reasoning of Pythagoras, the understanding of Mysteries, that what really is the hidden knowledge of the different things which already long ago went into folk tales and stories—all these kind of things that still are remnants here and there is exactly the same thing: That what happens at the present time is that what is artistry, artisanship, gradually disappeared because we love machines too much, that at the present time no one can repair a car any longer. A car has lost its simplicity, and even among the mechanics there are very few who are honest.

This constant desire of having someone else do the job for you that you can sit; no wish to exert yourself any longer, and to wish to sit in front of the TV and be educated so that you don't even have to go to school anymore. And whatever there is—I call it the ‘fruits’ of civilization—they are terrible; because all such fruits already are rotten, and we live and we continue and we

allow it. A person who wishes to evolve ought to be very glad to evolve out of this mire, this terrible condition in which we happen to be. And the greatest stupidity is, that we don't know it. Because, such poisoning takes place in a very slow manner. We know that carbon monoxide poisons us, and we continue to live in cities. Why should we. Simply because we believe it is necessary, because we have to be educated, because we cannot get away from that. We live for fifty days ... fifty weeks, and for two weeks can spend your time somewhere else.

We are crazy people, and we are very stupid. And if one starts to think about that, why should I be stupid. Why should I have to conform. What do I do at the present time that is *my* original thought. How much in my mind is not my own. What have I taken from someone else, or from a magazine or that what I've heard. What is there in me that is not associative with a thought which was already there. What is pure in my intellect—when I do not wish to introduce a liking of that what I see, or hear, or feel. What is it that has made me so complete in these centers that there is no chance anymore ever to combine them in a harmonious way and produce an entity that is permanent.

Because you see, my problem is to become permanent so that I am not subject any longer to the destructive forces of the Earth. That is why I want to get away from the Earth: Because I know that everything on Earth dies in time and I want to get away, in time, with something that is no longer destructive, or rather it cannot be destroyed—not by the laws of Earth.

So this gives the direction—how can I build something that is less subject to destruction. Of course, it has to be less material because all matter is destroyed. All matter is reduced to the simplest elements. That happens to be the law. It happens to be the condition of oxygen on the Earth, the atmosphere, the condition of moisture, the condition of Sun, the condition of sometimes ice; whatever it may be, all of it destroys that what exists to its lowest form, if possible to ordinary elements. If I say something that is 'ethereal,' something that is like a 'feeling,' something that is like a 'magnetic quality,' something that is like a 'force,' I know it is already a little freer from the ordinary laws of Earth; but I'm not as yet quite sure that it will remain in existence into eternity, and at the same time not knowing it I must go in the direction in which I hope that it will be less and less affected by the conditions of Earth, the direction is away from Earth. The direction is in less materiality. The direction is from my body to my feelings. The direction is from my feelings to deepen them into an emotional quality, to make contact with that what is above me. The direction for me is from Earth to the planets. The

ultimate direction must be towards the Sun as the center of existence. The direction for myself and my growth must be from my body to my head—*provided* my head can function as a real intellectual entity and not just as an ordinary, associative kind of a mental group of thoughts.

What is Work on oneself: To give Man an opportunity to find out the proper place of the three centers in relation to each other. To give Man an opportunity to divide first that what is now joined, prematurely and naturally, into three units which then can be joined in accordance with different laws not belonging to Earth and, then, will create in Man as a result of such harmonious development, a Man who really has in him all three potentialities developed to its fullest extent. Work will be able to give a Man insight in whatever he has to do on Earth in order to free himself from the bondage of Earth. Man will enable himself, by means of Work, in the sense of Objectivity to understand what is the subjective state. He will be able to understand subjectivity in that way: That that what is right for the possibility of further development can be used and go over even in a next kind of a step; and perhaps not as yet be completely permanent, at least will not be as mortal and that that what actually should die can die with the body.

Man must understand that in Working on himself he will be able to develop not only his potentiality but ultimately could hope for something that could remain permanent for him in his subconscious state. And that if this direction of development would lead to different steps and layers or different ways of levels of Being, that if one actually could reduce the bondage as one goes along, that ultimately that what is reached could at a certain time, without any question of any disagreement among three entities which then remains in existence, fuse into One and then lose all dimensional forms of space and time and be called Infinity, or from our standpoint be called Absolute. And that therefore that what one wishes in the sense of development and Work on oneself, is the creation of that what belongs to a higher form of Being which for us as the next step is Objectivity, because that is the freedom from the subjective state in which we live now.

So everything, then, becomes then quite logically connected. I must look for a possibility of the introduction of something Objective into this subjective world of myself, and when I say I want to 'Work on myself,' I simply mean that. I mean how can I, in a subjective world with the thoughts and feelings of the best caliber that I can muster, bring about a condition in which there is in existence of that what is definitely potential ... even in my imagination I assume as a possibility of existence, can actually be created so that then in such existence it could be of help to me.

This is always a very difficult problem. Because even in prayer I do not know if God exists, but I assume He exists and for that reason I pray. In exactly the same, when I say 'I' should exist for me as an Objective entity, I assume it will exist because, like God, I know it must exist as a possibility. Since I know the negative quality of the non-existence of 'I', when I say I 'know' my subjectivity I must know the possibility of an Objective something. Because there must be an opposite to my subjectivity; and when I now wish to create something that is Objective, all I do is to say I 'wish,' to some extent, change that what is my self-process into a different kind of a form of mental capacity in which I have an imaginary process going on, in which process I create something that is not as yet in existence but which I wish to start to exist 'as'-if' it existed in such a form that it only receives facts about myself in its pure intellectual form of recording.

This is Work. I create something. I call it 'I', simply because I have to give it some kind of a name. I could say 'God' also; because 'I' is created in the image of that what is above me, and not knowing anything about what is above me, I must start calling it God as soon as I leave this Earth. Even a planetary level from my standpoint becomes more Godlike because it is free from Earth, and I call bondage of Earth that what keeps me—here—from even seeing and realizing that God could exist.

Last week, or two weeks ago, I said you cannot talk about Gurdjieff without religion. Because religion is nothing else but the conduct of your life—daily life, day after day, Monday, Tuesday, all throughout the week, including Sunday. It includes all kind of opportunities for oneself, but also all kind of experiences and most of them, of course, unconscious. But that what is needed in the unconscious state is to be reminded of the possibility of a form of Consciousness so that that what I experience could be used, utilized for the purpose of, as we simply say, 'Waking Up.'

What is Waking Up. It is that what exists Consciously. *That* is Awake. Myself, I remain unconscious the way I am on Earth. My mind and my feeling and my body remain unconscious; it is constant activity, there is absolutely no Consciousness whatsoever, even when I Work. All that exists is a Conscious something which has a function to fulfill in regard to me, and therefore I say that separation in the beginning as if as soon as it starts to function as an 'I' and receives, by means of Observing me, definite facts which are truthful because they are pure intellect, my 'I' starts to exist also. It is as if the impressions received by 'I' have in them an energy form, and

that what is then bombarding this ‘as-if’ ‘I’, on account of the impact of that kind of energy, which is reality, ‘I’ changes into the entity of reality as an ‘I’ actually Observing me. There is no difficulty about that kind of a concept at all, and that process of creation of ‘I’ I call an ‘Awareness’ process in order to distinguish it from thinking.

So when I say ‘thinking’ it belongs to my unconscious state when I say ‘Awareness’ it belongs to my Conscious state of ‘I’, and I make a distinction between that what leads up to the possibility of wishing to Work: It is an increased aliveness in me of realizing that what I am and that what I need, and I realize that that what I think I am is *not* what I am in reality and I wish to go across from this alertness—this noticing of myself, which is an unconscious function—into a Conscious one of an Awareness which gives me the existence of myself as it actually is. This process of Awareness, of ‘I’ becoming Aware of ‘It’, implies that of course it has to notice that what I am. It has to take me *as* I am. It cannot give any explanation about me; it cannot give any description about me; it cannot have any likes or dislikes for me; because all of that would interfere with the pure functioning of my intellect, and I wish to have an intellect which is pure.

This is one way. I don’t want to talk about different ways because they might confuse you. In principle they’re all the same. The methods are a little different dependent on how a person is accentuated in his life, dependent a little bit on what he has experienced and the way he functions either intellectually or emotionally. But it doesn’t matter, because it always comes to one point: Is there something that I would like to be present to me, and that what is present I endow with qualities not of this Earth and I simply say it is as if God could ‘walk’ with me; because under the influence and the presence of that what I call a ‘higher Being’ I myself would change, because I know that there is no fooling in the presence of His Endlessness.

This is really the point of religion: That I try to determine in my life on Earth what is really required to bring Heaven down ... or to go to Heaven; or to realize that what are the potentialities of myself in the sense of evolving, and to know that there is a certain limit for this evolving up to the point where I am a Man and so-called ‘full-grown,’ and that at that point Mother Nature will not let me go because She wishes me to stay here as a sheep of the herd.

Sometimes we say those who think and become a little bit apprehensive and will not take immediately that what seems to be the thing but who start to question, that they are the ‘black sheep’ and of course they question even the shepherd. Whatever it is that is based on these kind of facts and would make a philosophy of Man, it is much too long to go into detail about that. It

is for oneself to find out. But, how. How will you find out with your tiny little brain and your feeling that has stopped growing. Again the answer is a word: “Work.” Of course: “Work.” In Work there is possibility that your brain can continue to grow in the direction of Awareness, in the direction of Objectivity, in the direction of freedom from association. It is possible that your feeling can deepen. That is, it can go then in the direction of an emotional state of actually experiencing that what is an emotional field almost I would say with all the other planets ‘present,’ whereas at the present time it’s such a little bit of a feeling which keeps you going with the ordinary affairs of life: A little bit of jealousy and a little bit of anger and a little bit of hate, and a little bit of love and a little bit of affection. But, what is reality for one emotionally. Where is the language that one wishes. Where is the experience that one really wants as an emotional state, to be able to conceive a child between two people emotionally so that then in that neutralization of each other there is a possibility of further growth in the direction for oneself as having the experience of what it is to be a father or a mother emotionally speaking.

The question that comes up constantly for Man when he lives on Earth is: How can he develop. How can he. How can he utilize the conditions under which he lives, and to what extent can he understand what is needed for his growth, and in what direction not only can he go but what road will he have to take. And when one says ‘intellectually,’ he has to know that there ought to be something that can guide him. One must also know that the guidance is not always enough; and that many times when I collect facts about myself and I can be happy because they are absolute, where is the feeling; where is my wish to continue with collecting cold facts, and why should I believe that the cold facts have enough in them to give me life when I emotionally want to deepen that what is my life within myself. And when one starts to think about that—what is my feeling now, and what should my emotions be—and the conclusion one must come to is that what is feeling is something that happens to be a little bit concentrated in the chest ... in the solar plexus, and for the rest it is divided and it is so much One with the physical body in the forms of little nerve nodes and little cells that exist there and which start to function, or more or less vibrate whenever anything happens that I call it is a ‘feeling reaction’ I have towards that.

And that the process for a Man when he wishes to Work, has to do with the combination of all such little things into One; like the planetoids should become a planet; because the planets of the solar system are the emotional states of a Man in his life. And that therefore the problem: How can the planetoids become a planet in me. How can I make this solar plexus into a real,

functioning emotional body, and how can it be permanent. How can it not be dependent on the physical existence of myself. How can it be emotionally in quality, and what is there in me that is not material and still sufficiently close to the material form. And when I say it is my 'breath' I understand why an emotion is compared to breathing; because that what is feeling for me is given to me by means of my breath entering into me as a form of food at the proper place so that that what then is affected by my lungs and the fact of my lungs taking in oxygen giving, then, a form of energy needed for the further combustion and the destruction of solid and liquid food in myself; so exactly the same way, that what is breath for me is a different form of an impression, which is given to me in the form of energy in order to continue to live in life.

And from that starts something that is not of the quality of a Consciousness and it is not the facts which are simply collected for the sake of having an absolute something on which I could build, but that what now wants to make them move and to give them actually a life and to assure for myself that I am right and honest, *that* is my Conscience that will ultimately will be of help to that what is my Consciousness. So that then the picture of a Man becomes a Conscious and a Conscientious Man in which that what is functioning as his intellectual and his emotional center are in agreement with each other, and because of that a Man will then act and have a Will, and the Will will be executed by his physical body. And that solves that problem. Because I'm always stuck with my body and I never know what to do with it, and this way I take away the responsibility of the body and I give it to my Consciousness and Conscience and I say "When you agree, the body will be a servant and not be on its own." The process of Work on oneself changes the mind into a Conscious state and then becomes positive in regard to the body—which at the present time tries to function positively since the mind is negative—and that what is feeling is still the neutral force between the two. The equilibrium of a Man when he is at the present time unconscious and I say 'topsy-turvy,' is exactly that that what is now positive becomes pseudo and then negative as far as the body is concerned, and that the relation of the body to the mind means that then the body will take on what it is told to do and execute what the King and the Queen command.

This is the picture of Man as he should be—that is, the full development of that what is potential. And of course in the first place his emotional state as an extension of his feeling, the changeover of the solar plexus to that what is the seat situated in his heart and starts to function as an organ not for the blood only of the physical body, but that what we call 'Hanbledzoin' for

the circulation of the Kesdjanian or an emotional body. But most of all that what a Man is really interested in, and should be, is the possibility of himself of making a Soul, and a Soul of such quality ... partly starting in an intellectual sense and wishing to change the knowledge into an understanding, that with that this Soul of Man will enable him to reach a certain degree of development in which the Soul as such could become permanent and reach the end-possibility of a Man as far as he is on Earth, reaching his own solar system as the Sun of the center of his own life.

It is that kind of a steppingstone, again in Three: of Man as Earth, of the planets as emotion, of the Sun as an intellect; the ‘Do-Re-Mi’ of a certain scale in which the triad becomes One as a unit of the solar system in relation to that what is the solar system towards all solar systems, Milky Way and that what is the Absolute, that then one enters into the different atmosphere of the universe. We say simply that a Man becoming self-Conscious and developing these three possibilities—of a Soul, a Kesdjanian and a physical body—within him can then at a certain time, whenever that is right, become One and finish his task for self-Consciousness and in becoming that kind of a unit, as it were a ‘point’ in which this point starts on its new road of Cosmic Consciousness. This is the second stage of development, in which Man gradually starts to lose his name, in which Man then as life continues to become more and more part of the totality of all life; that the accent is still on form, but this time with a very definite desire and responsibility to go back or to remember the forms out of which he came.

The third stage of a Man after finishing Cosmic Consciousness—that is, the ‘Sol-La-Si’ of that particular Octave of progress—is for a Man to understand what is meant by His Endlessness, what is meant to experience the Omnipresence, Omnipotence and Omniscience, to know what is Infinity regardless of all finite forms. It is, you might say, the end. It is that what is to be reached in the development through all the stages—of angels, archangels, hierarchy—that what is God as totality as a force, as a unit, as an entity, as all-existing for the purpose of finding that what one is oneself as a representation of Infinity in that what is the central point in each person’s life. I’ve called it the ‘Holy of the Holiest’ or that what is his ‘Magnetic Center,’ that what is his vital point in which there is no dimension any longer and no form and only existence, and that determines the level of his Being.

So you see what is Work. [Someone: Yes.] The Conscious wish to apply that what I wish to become. The constant endeavor to create, in the midst of all myself, a process of Awareness.

The constant wish to have the wish continue to change the state of Awareness into a state of permanency for 'I' which I call an 'Awakened' state; and the wish then that if 'I' could grow and something in me keeps on feeding it, that then when it has full growth, that then 'I' will help 'It' to change over—that is, to be converted—from the state of personality into the state of an Individual. It means the same as saying: From the state of that what a Man is now unconsciously connected in all three centers; to the process of dividing the three and making them separate; then under the influence of 'I' ultimately that what is free making One as an entity of Man and Man then representing a harmonious entity taking his proper place in the rest of the world as we now know it. That what we know of the world ends for us with our solar system; that what we *will* know of the world ends with us in a Conscious and Conscientious state at the end of Cosmic Consciousness; that what we will know forever and ever ends with us in the growth ... in the fulfillment of Cosmic Consciousness.

One must have perspective in Work. It is not just trying to Observe yourself; and there is a depth which is necessary in order to give you the impetus, the real wish for something that could evolve in you and that could give you at the proper time—and with enough patience, with mostly sincerity and quite definitely honesty about yourself and the wish actually to face what one is and to be able to stand what one is and to accept oneself—*that* one is, and not to wish to change that but to continue and continue to remain Observant, with 'I', of that what takes place with 'It' in an unconscious state regardless of how 'It' behaves.

Because from the standpoint of 'I' as being Objective, it doesn't matter whatever takes place in an unconscious state. The rules for the unconscious state belong to Earth, the rules for the existence of oneself as an entity existing which has to be accepted by 'I', those are the rules belonging to Heaven. And that therefore in the simplicity of Work I say that what I wish to become means the development of an Awareness which 'accepts' myself as I am, which means that I am Impartial to that what I am; and that for the sake of disassociating myself from associated forms I have to learn to understand—and know by experience—what is meant by the moment, which moment is the changeover-point between future and past. And when that takes place at that moment, there are no more rules for dimensions which belong to the future and which belong to the past. That what belongs to anticipation and what belongs to memory is constantly subject to the rules of space and time, that what is a moment is free. And since I wish freedom I wish that freedom for my Objective state, the three rules that I have to learn is pure

Observation: Which means an Observation free from partiality, and what is free partiality—that is, becoming Impartial—is that what takes place at the moment; so that the Observation then is Simultaneous with the existence of reality.

I hope that all of this, together with two weeks ago, gives you a background. I hope that you may have read certain things so that when I come back in two weeks that we can actually talk about the practical application of Work in your daily life to whatever extent you understand it. I know there will be some questions. Think about it to see that you make it as clear to yourself as you can, and that it does make sense. When you make an attempt to put questions into a formulation, you probably solve already half of the answer for yourself. Because it is very definite that if one wishes really to formulate well, certain things take place in you which otherwise you won't let take place. When anything leaves the surface, immediately there is a chance of being affected by an essential quality. And when one wishes to Work, one has to become quite definitely much more essential. Because that what counts and that what ultimately will be able to survive—certainly will survive physical death—is your inner life, it is your essence; and that what one hopes will survive all destructive force is one's Soul, and it is located in the Holiest of the Holy within.

So maybe next time, then, we have some questions and answers, and in the meantime I hope you will meditate, you will think, you will recall. I hope you can ponder. I hope you can give certain values to some of the concepts. I hope you will be able to see your life in perspective, in that kind of depth as if you actually are concerned about it, and that you must know that life is not just between the moment of conception and physical death. Life is always, forever and ever, everywhere, and you could become a part in the understanding of that concept instead of just being a little bit of a part which happens to appear in your physical body with all its functions. Whatever is good for Earth, in time will stay on Earth. Whatever is right for the possibility of growth will grow with you and will stay with you, and *that* you will take with you until the final end of that what is the solution to your life as far as you now can conceive. That is, whatever is for you your God will give you in time an insight in the reality of that what you are; and to what extent you will take that, to what extent you will try to digest it and make it your own, to *that* extent you will reach the freedom which I believe is your birthright.

So I'll see you, I hope, in two weeks. Goodnight.

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